

# CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

PUBLISHED EVERY FRIDAY BY P. SHELDON.....WILLIAM A. DREW, EDITOR.

VOL. VII.]

GARDINER, ME. FRIDAY, AUGUST 3, 1827.

[NEW SERIES, VOL. I.—No. 31.]

## TERMS.

Two dollars per annum, payable on or before the commencement of each volume, or at the time of subscribing, or two dollars and fifty cents if paid within or at the close of the year; and in all cases where payment is delayed after the expiration of a year, interest will be charged.

Twenty-five cents each, will be allowed to any agent, or other person, procuring new subscribers; and 10 per cent will be allowed to agents on all money collected and forwarded to the publisher, free of expense, except that collected of new subscribers, for the first year's subscription.

No subscription will be discontinued, except at the discretion of the publisher, until all arrears are paid.

No subscription will be received for a less term than six months;—and all subscribers will be considered as continuing their patronage, until a special request be made for a discontinuance.

All communications addressed to the editor or publisher, and forwarded by mail, must be sent free of postage.

All ministers of this denomination, in the United States, of regular standing, are hereby respectfully requested to accept, each, of a general agency for the Christian Intelligencer, to obtain subscribers, and collect and remit subscriptions.

## DOCTRINAL.

[We recommend the following interesting extract from Mr. Sparks's "Inquiry into the moral tendency of Calvinism," to the serious attention of our readers. Few or no writers, in the present age, are able to write with more strength and beauty than are discoverable in the composition of that author.]

### THE MORAL TENDENCY OF THE CALVINISTIC NOTION OF CONVERSIONS.

If there be any truth, or any value in the doctrine, it must carry with itself an unimpaired testimony. That is, persons under the arbitrary operations of the Spirit must have infallible means of knowing the fact, that they may not be deceived by their own imaginations, and be led into a false and dangerous security. An irresistible influence of the Deity is in all respects miraculous, and as such must operate with a violence on the established laws of the human constitution, which cannot be mistaken. And yet, what has been the test to which appeals have universally been made? Has it not been certain impressions, emotions, feelings, transports, ecstasies, which are usually the exuberant growth of a warm imagination? Has there ever been an instance in which appeals have been made to the understanding? Has any one ever made it appear, that his intellect was enlightened, his judgment improved, or his wisdom increased by the irresistible agency of the divine Spirit? No. How is it, then, that the spirit of God always acts upon that quality of our nature, which of all others is the most fallible, fluctuating, and deceptive? The very same effects, and to their fullest extent, which are urged as a proof of divine interposition, are frequently produced by natural causes, and exist where there is no renewal of heart, or reformation of character. It is credible, that the Supreme Being descends into the hearts of men with a miraculous agency of his Spirit, without giving them at the same time light and power to judge between his operations, and the deceptions of a heated imagination?

You will say, probably, that such persons as are really the objects of this agency, are never without a conviction, which with them amounts to absolute certainty. I am aware this is asserted by many, who are sincere, and have a confidence in the reality of their impressions. But, in my mind, no stronger proof can be given of the fallaciousness of the doctrine. In the first place, their convictions come through the feelings and the fancy. And then, these persons are by no means always distinguished for more than ordinary purity of morals, or warmth of piety; so that it has been said, with too much truth, by a writer more distinguished for his genius than his piety, "if we are told a man is religious, we still ask, what are his morals?" And last of all, these persons often have totally opposite opinions respecting some of the most important articles of christian truth, which they all profess with equal confidence to receive from a divine illumination. But the Spirit of God can dictate only truth, and truth is always the same.

With what encouragement can we rely on the convictions of those, who, with equal sincerity and confidence, make contradictory assertions? When it shall happen, that all persons, who profess to have immediate aid from above, to free them from sin and enlighten them with truth, shall be found uniformly more zealous in doing the deeds of piety and love, than other christians of humbler pretensions; and when they shall agree in reporting the truths, which they have received from the instructions of the spirit, so far at least as to avoid contradictions and inconsistencies, they will exhibit better reasons for believing themselves actuated by the irresistible agency of the Spirit of God.

Again, if a change is thus miraculously wrought, how does it happen, that in such a great number of instances the effect soon wears away? Look around among those, who have been the subjects of what are commonly called religious revivals, and observe how large a proportion return in

a short time to their former condition and habits. The most zealous, confident, and ecstatic, will frequently be among the first to sink back to the apathy, from which at one time they imagined themselves to have been raised by the special agency of the Holy Spirit. Will you say that such are not truly converted, or that they resist the spirit? The first is certain, but of the last who is to judge? The person, who falls away, is as certain of being under a spiritual influence, as any one who retains this conviction for years, and even through his whole life. But falling away was a proof that he was deceived. Very true; yet if only he may be deceived for a month or a day, so may another as long as he lives. Hence it is the very excess of presumption to set up any pretensions, or make any assertions in the case.

Nor ought any one to rely on this kind of influence, till he can prove that the days of miracles have never ceased. Conversion, upon calvinistic principles, is as much a miracle, as it would be to stop the sun in its course, or raise the dead to life. But as no proof can be advanced, that miracles have been wrought since the time of the Apostles even for great purposes, such as promoting the divine dispensations, or the general interests of mankind; where is the humility, modesty, or good sense in any man's pretending, that the Supreme Being has condescended to change the course of nature in his behalf, especially when the same argument, which he uses to convince himself of this fact, is used with equal assurance by others, who are confessedly deceived?

The tendency of a doctrine is best ascertained by regarding its effects where it has the greatest power of action; and if we trace back the checkered history of the Church, it will present us with little, which we could desire to remember respecting the moral code of those sects, which have made the theory of a miraculous conversion a leading tenet in their belief.

History also affords a dismal picture of the deplorable effects of this doctrine, in the annals of fanaticism. Men have gone mad in the belief, that their frenzy was the inward workings of the Spirit of God.—Next have come murders and rapines, persecutions and tortures, hatred and malice, and every detestable vice, which could disgrace human nature and demoralize society. Keep within the compass of the Reformation, and run through the records of fanaticism from the fanaticism of Alphonso Diaz, to the piteous delusions, which in recent times have bewildered the followers of Huntington, Brothers, and Southcott. The madness of Muncer, Stubner and Storek, who kindled a civil war in Germany, sacrificed the lives of many credulous followers, and committed the greatest excesses under pretence of being actuated by a divine impulse; the wild reveries, which broke out in so many shapes of intolerance and cruelty during the reign of the unfortunate Charles, and the existence of the Commonwealth; the ravings of the Muggleton and Reeves, who declared it to be the unpardonable sin to reject what they called their spiritual message; the scorching zeal of the Puritans, which was ready to burst out with its consuming fires upon all, who did not profess to seek the Lord under the same influences as themselves,—these facts and events, with numerous others of a similar nature, have been so many practical illustrations of the doctrine of conversion by an irresistible agency of the divine Spirit.

Now we frankly confess we cannot receive a doctrine as coming from God, not a trace of which we can find in the Scriptures, which is so fallacious in the testimony it gives of a divine origin, which is so defective in its practical tendency, and which has actually been made an instrument in bringing down the greatest disorders, evils, and wretchedness upon the church, and upon society.—The only authority on which it rests, is the testimony of individuals. And in what does this consist? It appeals to certain emotions, feelings, and frames of mind, which may come as readily from rational and mechanical, as from spiritual sources. Speaking of the particulars of this testimony, the eloquent James Foster observes, "They give a handle to every wretched enthusiast to impute his ravings, and follies, and wild starts of imagination, to the spirit of the living God. And thus they consecrate delusion and imposture, and, if these be of a licentious and impure tendency, enable them with the more ease to extirpate the natural seeds of virtue, and corrupt the morals."

### ADVICE TO CALVINISTS AND OTHERS.

[When the venerable JOHN ROBINSON bid adieu to his beloved congregation, which embarked in 1620 from Leyden for Plymouth where they landed Dec. 22, he addressed them as follows:]

"Brethren, (said he,) we are now quickly to part from one another; and whether I may ever live to see your face on earth or no, more, the God of heaven only knows. But whether the Lord hath appointed that or not, I charge you before God and his

blessed angels, that you follow me no further, than you have seen me follow the Lord Jesus Christ.

"If God reveal any thing to you, by any other instrument of his, be as ready to receive it, as ever you were to receive any truth by my ministry; for I am verily persuaded, I am very confident, that the Lord has more truth yet to break forth out of his holy word. For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go, at present, no further than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw; whatever part of his will our good God has revealed to Calvin, they will rather die than embrace it. And the calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things."

"This is a misery much to be lamented; for though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God; but, were they now living, would be as willing to embrace further light, as that which they first received. I beseech you, remember, it is an article of your church covenant, 'That you be ready to receive whatever truth shall be made known to you, from the written word of God.' Remember that, and every other article of your sacred covenant. But I must, here withhold, exhort you to take heed what you receive as truth. Examine it, consider it, and compare it with other scriptures of truth, before you receive it; for it is not possible that the christian world should come so lately out of such thick, antichristian darkness, and that perfection of knowledge should break forth at once."

### TAXING THE PROPERTY OF RELIGIOUS CORPORATIONS.

[It may be remembered by some of our readers, that a number of weeks since we published one or two editorial articles on "Sectarian Corporations"—designed to show that, as a privilege has been usually granted to them by Legislatures which is not given to incorporated bodies—they being permitted to accumulate and retain unlimited sums of money that can never return again to the people from whom it is obtained, of be subject to a tax for the support of the government—they are hostile to the spirit of our republican institutions, aristocratic in their character, and absolutely dangerous to the purity and continuance of our national liberties.—We were happy to notice, that the articles alluded to were extensively copied into papers published in various parts of the Union, and that the subject of them was considered important to the American public. That the alarm we gave may not die away upon the ear, or be forgotten by our fellow citizens, we present them with the following extract from an able article on "taxing the property of religious corporations," found under the editorial head of the Northern Star, an excellent paper published in Warren, R. I. It contains truths which ought to arrest the serious attention of every friend of our political existence. Depend upon it, reader,—there is a dangerous enemy already at work undermining the foundations of the temple of liberty, whose real designs are unsuspected because concealed under the deceptive cloak of pretended sanctity. If you do not awake—if you do not "resist the beginnings of evil," the time may not be far distant, when like Sampson sheared of his locks, your strength and your glory will be gone forever.]

Look at Massachusetts! The Congregational order alone, in that State, have upwards of ten millions of dollars, which cannot be taxed, cannot be diminished, cannot be converted to any other use.—Much of it is in real estate which cannot be transferred. Let the calamities of the government be what they may: if the State be invaded, if civil war rage, if famine reduce the people to a state of starvation, this funded property stands aloof from all these evils: a monument of religious power and clerical influence! Constantly accumulating, it threatens to swallow up a major part of the wealth of the country, and when once the church have money on their side they will have power, and all know what use they will make of that power.

The strength and beauty of our institutions—the permanency of our republic—the foundation stone of our federative government—the true arch of our union—the durability of our laws, and the safety of our empire, exist only in that distribution of property which must take place once in just so many generations. It is the leveling system which prevents aristocracy: do it away and the base of our liberties is sapped. And what are these funds but entailments which the law of distribution cannot reach? The wave which usually levels the pile of wealth that avarice or industry has heaped up, rolls to the foot of their sacred Olympus, while the reverend holders articulate "thus far shalt thou come and no farther." Death steps in, but he cannot divide the store they have

boarded up. With the tenets of the sect to which it belongs, it descends from generation to generation increasing its size from every thing it touches. It is these rolling masses of clerical wealth that will impede the machinery of State; and finally prevent its motion, unless it make religion its fulcrum. This is not declamation without reason; it is a plain statement of facts, which should put the people on their guard; it is an unvarnished tale of truth, and will have that weight which truth always bears.

Religious funds are generally raised by donations. Sometimes they are accumulated a few dollars here and a few dollars there, from people whose families are suffering for the necessities of life. Frequently they are sponged out of the public by means of lotteries, and fine temples are erected from the profits of a species of gambling as detestable as any ever practised. But let the money come as it will, those who enjoy it, never earn it by the sweat of the brow. It is given, and ought not the holders to rest satisfied with that, without having it exempted from taxation forever and a day?

## PRACTICAL.

### GAMBLING, Or Ruin and Sunshine.

".....as we turn our backs From our companion thrown into the grate, So his familiar to his burial fortune Shrink all away."

"Why do you keep me for so long a time at the door?" said Edward F. passionately to his wife. The night had passed, but the cold wind entered the house as Mrs. F. with a sorrowful heart, undid the lock.

"It is late Edward; and I could not keep from slumbering."

He said nothing in return to this; but flung himself into a chair, and gazed intently on the fire. His son climbed upon his knee, and, putting his arms around the father's neck, whispered "papa, what has mama been crying for?" Mr. F. started—shook off his boy and said with violence, "get to bed sir; what business has your mother to let you be up at this hour?" The poor child's lower lip pouted; but he was, at this moment, too much frightened to cry. His sister, silently, took him up, and when he reached his cot, his warm heart discharged itself of its noisy grief. The mother heard his crying, and went to him; but she soon returned to the parlor. She leaned upon her husband, and thus addressed him: "Edward, I will not upbraid you on account of your harshness to me—but I implore of you not to act in this manner before your children. You are not, Edward, as you used to be! Those heavy eyes tell of wretchedness, as well as of bad hours. You wrong me—you wrong yourself, thus to let my hands show that I am your wife; but at the same time to let your heart know singleness in matters of moment. I am aware of the kind of society in which you have lately indulged! Tell me, Edward—for Heaven's sake, tell me!—we are poor, we are reduced! we are ruined!—is it not so?"

Edward had not a word for his wife; but a man's tears are more awful than his words.

"Well, be it so, Edward! Our children may suffer from our fall; but it will redouble my exertions for them. And as for myself, you do not know me if you think that circumstances lessen my feelings for you. A woman's love is like the plant which shows its strength the more it is trodden on. Arouse yourself. It is true your father has cast you off, and you are indebted to him in a serious sum, but he is not all the world!—only consider your wife in that light."

A slight tap was now heard at the door, and Mrs. F. went to ascertain the cause; she returned to her husband; "Mary is at the door—she says you always kissed her before she went to bed?"

"My child—my child," said the father; "God bless you—I am not well Mary. Nay, do not speak to me to-night; Go to rest now—give me one of your pretty smiles in the morning, and your father will be happy again."

Mr. F. too was persuaded by his affectionate partner to retire; but sleep and rest were not for him—his wife and his children had once given him happy dreams—but now the ruin he had brought upon them was an awakening reality.

When the light of the morning appeared above the line of the opposite houses, Mr. F. arose.

"Where are you going, Edward?" said his wife. "I have been considering," he replied calmly; "and I am determined to try my father. He loved me when I was a boy—was proud of me. It is true, I have acted dishonorably with him; but I did not know myself. Your dear affection, my wife, has completely altered me. I can never forget my ill treatment towards you; but I will make up for it—I will—indeed I will—day, do not grieve in this way—this is worse to me than all—your young ones my wife—I will be back soon."

The children appeared in the breakfast room. Mary was ready with her smile, and the boy was anxious for the notice of his father. After a short space of time, Mr. F. returned.

"Why so pale, my husband! will your parent not assist you?"

"We must indeed sink, my love! He will not assist me. He upbraided me; I did not, I could not answer him a word. He spoke kindly of you and your little ones, but he has cast us off forever."

The distressed man had scarcely said this when a person rudely came in. The purport of his visit was soon perceived. In the name of F.'s father, he took possession of the property; and he had the power to make F. a prisoner.

"You will not take papa away," said the little son, at the same time kicking at the officer.

"Mama," whispered Mary, "must my father go to prison—won't they let us go too?"

"Here comes my authority," said the deputy sheriff. The elder Mr. F. doggedly placed himself in a chair.

"You shall not take my papa away," cried out the boy to his grandfather.

"Whatever may have been my conduct sir," said the miserable Edward, "this is unkind for you. I have not a single feeling for myself, but my wife—my children—you have no right thus to harass them with your presence."

"Nay, husband," responded Mrs. F. "think not of me. Your father cannot distress me. I have not known you Edward, from your childhood as he has done; but he shall see how I cling to you—can be proud of you in your poverty. He has forgotten your youthful days—he has lost sight of his own thoughtless years."

The old gentleman directed his law agent to leave the room. He then slowly yet nervously answered thus:

"Madam—I have not forgotten my own thoughtless days. I have not forgotten that I once had a wife as amiable and noble minded as yourself—and I have not forgotten that your husband was her favorite child. An old man hides his sorrows; but let not the world, therefore, think him unfeeling, especially as that world taught him so to do. The distress I this moment caused, was premeditated on my part. It has had its full effect. A mortal gets to vice by single steps; and many think the victim must return by degrees. I know Edward's disposition; and that with him a single leap is sufficient. That leap he has taken. He is again in my memory as the favorite of his poor mother—the laughing-eyed young pet of a—pshaw, an old fool; for why am I crying?"

Little Mary had insensibly drawn herself towards the old philosopher, and without uttering a word, pressed his hand, and put a handkerchief to his eyes. The boy also now left his parents, walked up to his grandfather, and leaning his elbow on the old man's knees, and turning up his round cheek, said, "Then you won't take papa away?"

"No! you little impudent rascal; but I'll take you away; and when your mother comes for you I will treat her so well that I'll make your father follow after."

Thus came happiness at the heels of ruin. If husbands oftener appreciated the exquisite and heaven like affection of their wives, many happier firesides would be seen. One in love and one in mind, ought to be the motto of every married pair.—And fathers would many times check impudence, if they were to make use of affection and kindness rather than prejudice and strictness.

### "HAVE I COME TO THIS?"

How painful must be the reflections of a young man, who has enjoyed the privileges of society, moral instruction, and faithful admonition, to find himself arrested in his wicked career by the arm of justice, and about to receive the penalty of the law for his crimes while comparing his past advantages with his present circumstances. Indeed he may well say, "Have I come to this?"

This is not altogether an imaginary case. It so happened that the writer of this was present when several convicts arrived at one of our State Penitentiaries. Among the number was a young man, of about the age of twenty-four years, of good appearance, and well dressed. On going into the prison he involuntarily exclaimed, "Have I come to this?—Alas! too late to avoid the punishment justly due him for his crimes. What instructions such a scene, and such language are calculated to afford to youth. It should teach them to obey the first command with promise; to honor their parents; to avoid vain company; and in a word, to remember their Creator in the days of their youth. And to a parent who possesses a deep interest in the welfare of a son just entering upon the scenes of active life; who knows the evil propensities of the natural heart, and the exposedness of youth to the snares of the world, a scene like this must occasion a degree of anxious solicitude, lest on some future day he may have occasion to hear from that son the melancholy reflection, "Have I come to this?"

N. H. Repository.

Would you be exempt from uneasiness; do no one thing you know or suspect to be wrong. Would you enjoy the purest pleasure; do every thing in your power you are convinced is right.



## THE INTELLIGENCER.

SPEAKING THE TRUTH IN LOVE.—PAUL.  
GARDNER, FRIDAY, AUGUST 3.

"REVIEW OF DR. CHANNING'S SERMON."  
In casting our eyes over the "Review of Rev. Dr. Channing's Discourse preached at the dedication of the second Congregational Unitarian church, New York, Dec. 7, 1826," said to have been written by Rev. Mr. Wisner, minister of an orthodox society in Boston; we could not but smile to see the apparent avidity with which the reviewer seized upon the fact—supposed to be sufficient by Mr. Wisner to show that Dr. C's Sermon was very immethodical and unscriptural,—that the Dr. had renounced a belief in the doctrine of endless misery. He seems to labor very seriously to prove this fact, as if by proving it, he had succeeded in showing that Unitarianism was obviously false. The following are his words:

"In 1802, [he is very particular to give the date, lest there should be a mistake in so decisive a point—] Dr. Channing believed and preached the doctrine of the endless punishment of the wicked. \* \* \* But in 1819 [strange that a man of common sense should ever be able to discover, or be so simple as to renounce, an error in the course of 17 years.—] Dr. Channing, speaking in the name of Unitarians, said, 'We agree in rejecting' the doctrine, 'that a single transgression merits the eternal pains of hell'; and that, 'an infinite penalty is due from every human being?' [see Baltimore Sermon, p. 34.] And in 1826, [be particular,] he employed, in relation to this subject, in the discourse before us, the following language: 'We find Trinitarianism connecting itself with a scheme of administration exceedingly derogatory to the divine character. It teaches that the offences of a short life, though begun and spent under this disastrous influence,—the influence of total depravity,—merits endless punishment.' p. 26. 'We object to Trinitarianism that it obscures, if it does not annul, the mercy of God. \* \* \* Mercy to the sinner is the principle of love or benevolence in its highest form; and surely this cannot be expected from a being who brings us into existence burdened with hereditary guilt, and who threatens with endless punishment and the heirs of so frail and feeble a nature.' p. 40, 41. 'The horrible thought, of a large proportion of our fellow creatures being cast, by an angry God, into tortures unutterable by human tongue, and sentenced to spend eternity in shrieks of agony, which never reach the ear or touch the heart of their Creator; this DREADFUL ANTICIPATION, which would shroud the universe in more than sepulchral gloom, and is enough to break every heart which is not stone, forms so part of our conceptions of the purposes and government of the God and Father of Jesus Christ.' p. 51. And as to the sentiment of Unitarians generally on this important point, we are assured from the highest authority, that, if by 'everlasting punishment' is meant the 'proper eternity of hell torments,' it is a doctrine which most Unitarians of the present day concur in rejecting."

Having with much ceremony and accuracy too, proved—that no one would care to deny,—that Unitarians do not believe in endless misery, but that they maintain "all punishment will be necessarily remedial, and will end at last in a universal restoration to goodness and happiness." See Ch. Dis. New series, Vol. 3, p. 451,—he seems to think he has succeeded in showing to an absolute certainty, that Unitarianism must consequently be unscriptural and false. In the same way we can prove that Calvinism is untrue. We could make a parade of proofs extracted from Mr. Wisner's Review, tending to show that he believed in election, reprobation, endless misery, and other equally mild and rational sentiments; and having proved this, who would say that we had not proved also, that Calvinism was necessarily false and dangerous?

LOVE AND GRATITUDE. These words we hear often used as synonymous with each other;—to express that lively sense of affection to which benefits conferred lay a claim on the part of the benefactor. Without intending to be nicely critical, or to discourage that heavenly affection, we must be permitted to say, that these words, so far from being synonymous, are, in many important respects at least, directly opposed to each other in their true signification. Love is a passion often involuntary, and of the most agreeable kind. We cherish it with delight and give it up with reluctance; and love for love is all that is required. Gratitude, on the contrary, is irksome. It is a sense of an obligation we are never able to discharge. We consider it as a debt that keeps the mind in a state of bankruptcy. Our spirits thus wear a load that is burdensome to us. We can never feel free in the presence of a person who has laid us under obligations of gratitude, and who seems disposed to keep us in remembrance of those obligations. He holds us in a sort of mental slavery, from which, if we could, we would rejoice to be delivered by repaying him the full amount of those favors which have loaded us with such unpleasant obligations.

Love, therefore, is the most easy and agreeable affection of the mind; while Gratitude is the most humiliating and burdensome. We never think of the person we love, without rejoicing at the thought of him; while he who has bound us to him by benefits alone, rises to our idea, as a person to whom we owe, in some measure, forfeited our freedom. The presence of the former is agreeable;—that of the latter humiliating to us. Love and Gratitude are seldom or never found in the same breast.

Whenever you would confer benefits on others, bestow them in such a way as to engage their love; but be careful you do not make them miserable by imposing upon them the obligations of gratitude. Appear never to be sensible of your own favors, but let the receiver of them still feel free and happy in your presence. Under different circumstances, your favors are not gifts; they make the person benefitted, your debtor.

DIFFERENCE IN CREEDS. There is as much truth as there is pleasantness in the remark of a celebrated English Baptist minister—Rev. R. Robinson, author of the Village Sermons—that, "The man who begins his creed with—'I believe in God,'—should pity but not persecute the 'brother of low degree,' who begins his with—'I believe in the devil.'" Many Christians seem to make a belief in the latter full as necessary to constitute the Christian, as they do a subscription to the former. As if a man could not be a Christian, unless he believed in a devil!

ITEMS. REV. GEORGE MESSINGER has received and accepted an invitation to settle with the Universalist Societies of Egremont, Mt. Washington and Sheffield, Mass.

DEDICATION. The new and elegant meeting-house in the south part of Montville, was to have been dedicated to the service of Almighty God on Wednesday last. We have not yet received the particulars.

A large Universalist Society has been recently organized in Lowell, Mass. An house of worship for the use of the society, will, it is expected, be built soon.

Mr. Nathaniel Wales, who has been, during the last year, preaching as a Missionary (to the heathen?) in Belfast, reports to the Maine Missionary Society, that two persons have been gathered into the orthodox congregational church in that town, and that it is expected two or three more will join it before long. All the world is becoming orthodox!

## POETRY.

[For the Christian Intelligencer.]

MR. DREW:—The following lines were hastily composed during the thunder storm on the night of the 18th of July. If you think they are in any manner worthy a place in your columns, you would oblige a friend by giving them an insertion.

## LINES COMPOSED DURING A THUNDER STORM.

Tremendous Power! What terror strikes my soul,  
As on the mighty wind thou rid'st sublime,  
Treading beneath thy feet, the threatening cloud;  
—That full charged store-house of electric fire.

Behold he comes! in majesty array'd;  
While vivid lightnings, 'midst the midnight gloom,  
And rolling thunders speak his terrors far.  
All nature in amazement stands, to see  
The fury of the elements at war:

Thou too, my soul, fall prostrate and adore.

Great God! How dread and awful is thine ire:  
Now darkness, deep as that of Egypt's night,  
And now instant, light as heaven's bright throne.  
The pealing thunder shakes the solid earth,  
And makes man feel his utter nothingness.

And why, O God, dost thou in such frowns come?  
Art thou, then, angry with thy rebel world—  
And, driven into madness, dost thou seek  
The dire destruction of thy helpless creatures?

To whom thou shalt we, mortals, go for help!  
When thou array'st thyself in frightful wrath  
Against the creature, whom Thy power hath made!  
Hast thou forgotten, that dependence fall,  
Chains a Protector in the Sovereign?

When in need, it supplicates his aid?  
No more, no more I ask. Still thou art gone,  
Amidst the lightning's blaze and thunder's roar,  
As in the soft brilliance of the even-tide,  
When all thy works, array'd in beauty's robes,  
With charms inimitable, rejoice and praise.

Thou know'st it no change; Still, still thy name is LOVE.  
We cannot scan thy purposes. Thy ways  
Are oft mysterious; but this we fully know—  
—That one unchanging Plan plans them all;

Consulting but his creature's greatest good,  
In every dispensation of his will.  
Thy will be done. Thou in thy wisdom know'st  
Better than we can tell, what's best for man;  
And to that wisdom teach us all to bow.

GULIELMUS.

## ORIGINAL COMMUNICATIONS.

[The following communication has been forwarded to us by the author—a gentleman of the first respectability, who has had as much acquaintance with judicial business, as any man perhaps in the community. By his request we give it an insertion, hoping it may engage the honorable attention of the distinguished individual to whom it is addressed. Prof. Stuart has, we know, heretofore expressed his unwillingness to notice publicly the addresses of anonymous writers. This determination however ought not, we think, to be too rigidly regarded in all cases, lest it might subject him to suspicions which cannot be acceptable to a man of his sensibility. There are men, who, though from modesty they may not choose in the first instance, to give their names to the pub-

lic, are entitled to respect and attention, and there are cases in which they have a right to be heard. Prof. S. has made a statement, which, if it were to be practically regarded under our government, would go to reject a large proportion of our citizens from the common privileges of American citizenship. We believe he does owe the public an explanation or an apology. If he shall see proper to make either, our columns are opened to him. We can assure him, that it will require no condescension on his part to notice the communication of "A Citizen." He is a person who stands sufficiently high in the public estimation to engage a respectful reply from Prof. S.

[For the Christian Intelligencer.]

TO PROFESSOR STUART.

REV. SIR:

Having often read the productions of your pen with pleasure, and received much information from them; and further, having observed, that in your controversial writings, an antagonist with you, might be sure he had to contend with a gentleman as well as a scholar, I could not but view with regret a departure from your usual course, in the late address you delivered before the Legislature of Massachusetts. In that address you suggest to that body the propriety of a judicial decision or a legal enactment to prevent all who do not believe in a retribution in another world, which, according to your belief, or that of the orthodox universally, consists in sentencing the wicked to endless misery from holding any office of profit or honor in the commonwealth or of being permitted to give their testimony in a court of justice.

In the organization of civil Government, those who are to administer it, are bound to the faithful discharge of their duties by the sanction of an oath. In our courts, perjury is punished by the penal laws of the state with public indignation and contempt, and ever ought to be. It is the first duty of every citizen and statesman to have faith guarded with the most safe and impregnable barriers. Without it, justice cannot be administered; and unless justice is impartially administered, the liberties and rights of a nation cannot long exist. The power exercised by his Holiness, the Pope, during the tenth and twelfth centuries, of absolving Princes and people from the obligation of an oath, sufficiently prove the dreadful consequences of such an indulgence.

If I know my own heart, I am not less a friend to truth than yourself; but I doubt very much whether a man is entitled to very great credit, who has no other motive, than the fear of hell, to induce him to speak it. What a spectacle would a witness make on the stand, were it known to the court and jury, that nothing but the terrors of eternal misery would induce him to tell the truth! Would the court, the jury, the spectators—even you yourself, Sir, believe him? I think not. So far as my judicial experience enables me to form an opinion, I cannot but think that the whole court would tremble at the sight of him; and abhorrence and disgust cloud every countenance. This fact being known, he would not be believed; his testimony would not impress any weight whatever on the mind of a juror, nor would it be recapitulated in the jury room as evidence in the case. He would in fact be looked upon as one devoid of morality, religion and honor. We read, that the devils believe and tremble; but we never read of their speaking the truth.

We will suppose the rule you recommend to have been adopted, in which case the previous question, respecting the creed, must always be put to the individual, in the same manner it was in Pennsylvania by Judge Halliwell:—What safety would be obtained by it? If the man, who was to testify, should be an actual knave and liar, he would have committed his catechism correctly, and so be able to give the court the requisite answers. This he might do, and would do, with as much readiness as he would assert falsely in any other case. This was not the case with Judge Halliwell's witness. The very answer he gave the judge, viz:—that he did not believe in punishment in another world, proved beyond a doubt that he was a man of truth, and that he would suffer any ignominy reproach, contempt, or abuse, before he would make false statements. This fact being ascertained, I can see no objection to his giving his testimony, and cannot doubt but that, in the presence of his Maker, where he at all times are, he would have told "the truth, the whole truth, and nothing but the truth."

There are men, whose veracity, benevolence, piety, and serious religious feeling, you do not doubt, the purity of whose almost unspotted lives, the breath of slander has not touched, and whose talents and learning command the respect and esteem of the wise and good, who think differently from you on this subject. Such men, Sir, deserve not the odium you have attempted to heap upon them. I shall close with asking your attention to the following reflections of one of them,\* upon a similar subject to that under consideration. He answers the following objections,—

"If I believed there were no eternal torments in hell, I would indulge myself in all kinds of iniquity," in this manner:

"Little need be said in reply to this; indeed it does not deserve one. But as we must reply, we would ask, is this person's holiness of that kind, without which no man shall see the Lord? If it is we do not see but that God must hold up the torments of hell even in heaven, to prevent this person's becoming licentious there! When the stimulus of hell torments is removed, what is there to preserve such a person holy? Nothing:

\* Mr. Holfour.

and even when thus prevented from licentiousness, what is his holiness good for? If it were not for his evil example in society we would say to him,—indulge in all manner of iniquity, for your wickedness will as soon bring you to heaven as your holiness. But further; it is a very evident case, that the obedience of all such persons, is the obedience of a slave under the terror of the lash. Yea, it shows very clearly, that under all this hypocritical obedience, such persons are in love with sin, and nothing under heaven prevents their outward indulgence of it, but the fear of hell torments. Indeed, the objector openly avows, that if there was no hell, he would indulge his lusts without restraint. Holiness, for its own sake, he does not love. Holiness, from love to God, he knows nothing about. And instead of pursuing it because he finds it the way of peace and comfort to himself, or of any benefit to society, he confesses it to be a burden; and, but for the terror of hell torments, he would prefer a licentious course of life. Can any Universalist be a worse character than this? And if there be a hell, can a man be found who is a more fit subject for its punishment? The terror of hell torments is a common topic. It is held up in such a dreadful and terrific point of view, that we do not much wonder that the objector loses sight of every thing else, and thinks that all he has need to be saved from, is merely from hell torments. We must here indulge ourselves with a few remarks relative to this view of the subject.

"To be saved from hell torments is all the objector seems concerned about. This we fear is the case with too many. We are not much surprised that it is so; for in preaching about hell, the chief thing held up to view, is to be saved from such a dreadful place of punishment. This theme is so much dwelt upon, and this place is described in such a way, that the hearer's mind is wholly absorbed with it. To be saved from this dreadful place is, with him, the most essential part of religion.

"The objector has a very wrong view both of sin, and the salvation of Jesus Christ. He thinks sin a pleasant, good thing, if it were not for the hell torments in which it must end. He plainly intimates that this is the chief, if not the only thing, which prevents his present enjoyment of all the pleasures of sin for a season. Now nothing, we think, more obvious from Scripture, than this, that sin is connected with present misery; and that truth and holiness are productive of happiness. The ways of transgressors are hard, whilst wisdom's ways are ways of pleasantness, and all her paths lead to peace. A man that feareth the Lord, happy is he; but though the wicked join hand in hand they shall not go unpunished. Licentiousness is inseparably connected with loss of health, reputation, and property; besides all the pangs of remorse and mental agony to the individual. Holiness is connected with health, reputation, and temporal prosperity, in addition to peace and serenity of mind, which are worth every thing else the world can afford. But the objector does not think so; for he seems to think that a life of licentiousness is the most happy kind of life he could lead, and but for the dread he has of hell torments, would gladly every sinful lust and passion."

Hoping that you will take no offence at the liberty I have taken in addressing this letter and those that may follow it, thus publicly to yourself, I subscribe myself,  
Respectfully Yours, &c.

A CITIZEN.

[For the Christian Intelligencer.]

A SCRIPTURAL DISSERTATION ON THE CHARACTER OF OUR LORD JESUS CHRIST; PARTICULARLY WITH REGARD TO HIS KINDRED WITH GOD, AND ALSO HIS RELATIONSHIP TO MAN.

TOGETHER WITH SOME REMARKS ON THE VIRTUE AND POWER OF HIS DEATH AND RESURRECTION.

By SAMUEL HUTCHINSON.

[Concluded from our last.]

We will now, in the last place, consider the effect, or virtue of his resurrection.—And in order to obtain a fair view of it, let us again shortly view him, "who was made a little lower than the angels for the suffering of death," in the garden of Gethsemane in agony, when he sweat as it were, great drops of blood. See him the next day going out of Jerusalem, being led by his persecutors, carrying his cross, until he comes to Golgotha or Calvary. Behold him willingly yield himself while they nail him to the cross, and hang him on the tree. See his bosom heave with mighty anguish, while "he bears our sins in his own body on the tree." Look! the sun withdraws his brilliant head for three hours! Hark! he cries, "my God, my God, why hast thou forsaken me?" "Now is he stricken, smitten of God, and afflicted. For the transgression of the people he is stricken." Isaiah liii. 3. The earthquakes, the rocks of the mountains rend asunder, the vale of the temple, which separated the holiest of all, from the outer court, is torn without hands from top to bottom, the graves begin to open. Hark! behold he exclaims:—"IT IS FINISHED!" he "bows his head and gives up the ghost." Why all this? Because all creation, each part, in its own manner, is made to acknowledge the virtue of his death in destroying sin, which has so much deranged the whole creation. Well, he sinks in death; but now, by becoming a prisoner to death, where all the other prisoners lay, he spoils the power, and principality of his, and our enemy. How or why? Because, although he is a prisoner to death, who has now thrown his chains around him, to bind him down, yet he is still the son, the LIGHT, the WORD, the ARM, or working power of God. Therefore he looses the chains of death, for it is impossible that he should be holden of it, Acts ii. 24.—And although "he is put to death in the flesh, yet he is quickened by the spirit," 1 Peter iii. 18. And though he went down to hell, or the state of the dead, with all the sins of the world upon him, yet he takes the keys of hell and of death, Rev. i. 18. So that he has the whole prison

at his command; he rises without spotless, and, in an immortal body, he enters not into the holy places made with hands, but into heaven itself, now to appear in the presence of God for us." Hebrews ix. 24.

But the virtue, and power of his resurrection result in the resurrection of all men to life and immortality. 2 Tim i. 10. "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."

Whereas, when he died he finished, or took away, the sin of the world, which we know had the power of death, as the fruit or "wages of sin is death," so when he arose from death, he loosed its pains, spoiled its dominion, and "became the first fruits of them that slept." And as "the first fruits" signifies those fruits which are ripe first, which, in the law of Moses, the people were commanded to offer to God; (a kind of surety for the later fruits, that they should be gathered in due time,) so Christ, being as it were sown, and growing in the same field with all men, and having died, and laid in hell, or the state of the dead, with all men; "he rose and became the first fruits of them that slept." 1 Cor. xv. 20, 21, 22. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." Verses 23, 26. "But every man shall be raised in his own order of time, or in his proper season. 'Christ the first fruits, afterward they that are Christ's at his coming,' which means that Christ was the first who ever rose from the dead to an immortal state. 'His coming' meant his second, or spiritual coming, at which time all who slept arose to an immortal state, according to verses 51 and 52 of this chapter; see also 1 Thess. iv. 13 to 17. Thus all, who 'slept, were Christ's at his coming.' 'Then cometh the end, when he shall have delivered up the kingdom to God even the Father,' when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." By which it seems obvious to me, considering other Scriptures in connexion with this, that while Christ reigns, while he is subduing all things unto himself, and putting all enemies under his feet, he gives every man a resurrection to immortality in his own order. That is, as soon as a man dies, his resurrection to immortality immediately commences, and progresses into an immortal state.

Now if these ideas are correct, if this view which I have presented, is a proper view of Christ Jesus, of his relation to God, and the power, wisdom, knowledge, and goodness that are vested in him, his relation to man, and of course his patience with, and his benevolence towards him, which continue unto the end, the mighty work which he has wrought in dying, and rising from the dead, and the effects of his death and resurrection, which will finally issue in the eternal redemption of all the ruined family of man;—I say, if these things are so, what just ground there was for the gospel testimony, or good tidings: viz. "That God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." 2 Cor. v. 19.—And as we know that we are a part of ruined man, what cause of consolation is here, if we believe these good tidings?—Although we draw nigh to death, and see that the law will have its demand upon us until we are dead, yet we behold, through faith, Jesus, Ben-Adam, or the son of man, our heavenly brother, already risen, having conquered death and hell, and now appearing in the presence of God for us, to present us spotless before the presence of his glory, with exceeding joy. Then indeed, can we say, as in 1 Pet. i. 8.—"Whom, having not seen, we love; in whom, though now we see him not, yet believing we rejoice with joy unspeakable and full of glory."

And since we cannot believe any report until we perceive the evidence of its truth, it becomes us to inquire for the evidence of the truth of the gospel, and cordially to receive it; not suffering our prepossessed opinions to shut up our hearts against the tidings of eternal life and immortality which are brought to light by the gospel.

I would have every person remember, that the law of God is still in force, and "hath dominion over a man as long as he liveth," Romans vii. 1. Of course every man must receive the due reward of his deeds, yea, the law will follow him till it "kills" him; and while he lives, if he transgress, he must receive the awful stripes which its penalties demand. Yet, glory to God! Jesus reigns; and God is so good that he has put the law into the hands of Jesus, "and hath given him authority to execute judgment also (for this very reason) because he is the son of man." St. John v. 22. Thus the man, who believes in Jesus with all his heart, and receives him as all in all, for justification now, and for eternal life in the world to come, Jesus justifies from all things from which he could not be justified by the law of Moses. And notwithstanding he must die to satisfy the demand of the law for the first transgression, yet Jesus becomes the end of the law for righteousness to him. O, my reader, look to Jesus, and pay to him to reveal himself to thy soul, until thou receivest him to thy consolation, and complete satisfaction!



[For the Christian Intelligencer.]  
SUNDAY.

Mr. DREW. — In the course of my reading the other day, I fell upon the following passage in the "Domestic Encyclopedia," edited by Thomas Cooper, M. D. Professor of Chemistry and Mineralogy, vol. 3, p. 300.

"Sunday, the first day of the week, so called, from the Sun. Sunday is also called the Lord's day, because kept holy in memory of the resurrection of Christ. And the Sabbath day, because substituted in the Christian worship, for the Sabbath of the Jewish. 'This substitution was first decreed by Constantine the Great, A. D. 321, before whom both the old and new Sabbath were observed by Christians as days of rest; though neither is directed to be observed by any precept of the New Testament. The observance of the Sabbath is a duty enjoined by human laws, on the Christian world; not by divine authority.' But the utility of this institution is too manifest to be doubted."

The doctrine, inculcated in the above extract, is entirely new to me. I have always been taught that, it was a duty enjoined by God himself upon every son and daughter of Adam, who has received the light of divine revelation, to keep the Sabbath, called the Christian Sabbath, holy.

I wish therefore to see discussed and answered, in the "Christian Intelligencer," the following questions:

1. Did Constantine the Great decree the observance of the first day of the week, as the Christian Sabbath?
2. Who authorized Constantine to make such a decree?
3. Is such a decree obligatory upon the conscience of any Christians?
4. Is there any command in the Bible, requiring Christians to keep the first day of the week holy?

ERASMUS.

We presume that the writer of the foregoing article does not mean to imply a doubt as to the propriety and utility of observing a Sabbath, or to give any encouragement to disregard the day to those who are already disposed to keep it sacred. As we understand him, he merely wishes to inquire for facts of an historical kind.

Without intending to take a part in the discussion, we may be permitted to say, that we believe it to be the case, that Constantine, the first Christian Emperor, did "decree the first day of the week, as the Christian Sabbath." We believe it also to be a fact, that that day was observed by Christians, as such, long before he ascended the imperial throne, and his decree was intended only to make more general the observance of the day which he found to be regarded by Christians when he came into power. He was "authorized to make such a decree," only by a pre-existing rule which was not so generally adopted by his empire as he desired it should be, and by a regard for public utility. For, according to Dr. Paley, in his principles of moral philosophy, the civil magistrate is authorized by the will of God, (which is in favour of human happiness, and of any justifiable means to promote it,) to ordain that which shall, in reality, serve to increase the public good. — Therefore such a "decree is obligatory upon Christians." We do not use the writer's word "conscience," here; because we do not believe any Christian can make it a matter of conscience to violate the apostolic practice or to profane the day set apart for religious praise and instruction. Relative to the question, "Is there any command in the Bible, requiring Christians to keep the first day of the week, holy?" We answer, frankly, we know of no such divine command. Still, whether the present observance of the first day of the week be derived expressly from the command of God or his Son or not, as long as the early Christians did keep that day—and, what is to us of more weight,—since universal experience has proved, that the keeping of one day out of seven as a day of rest and worship, is vitally important to the best interests of mankind—and we very much doubt whether civilized society could long exist without such a day—it is a matter of great indifference to us whether that should be the first or the seventh day of the week. In either case the institution, so far as it relates to any practical purposes—the only ones that are of importance—would be essentially the same; and since a change of days—if that change ever could, as it is not likely it ever will be effected, could be attended by no possible advantages but must introduce much confusion and inconvenience, we are content to continue the observance of the first day of the week as that devoted to the purposes of Christian instruction and religious worship.

[For the Christian Intelligencer.]  
LACONIC SERMONS, NO. 6.

TEXT. — "And I, if I be lifted up from the earth, will draw all men unto me." — St. John xii. 32.

These words were spoken by him who spake as never man spake," because he was able to fulfil for man the sublime promises which God made through him. — They are the words of eternal truth.

It is certain that he was "lifted up from the earth;" hence it is equally certain, that he "will draw all men unto him." But to what place hath Christ gone, to which he will draw all men? See Heb. ix. 24. "For Christ is not entered into holy places made with hands, which are the figures of the true; but into heaven itself, there to appear in the presence of God for

us." Christ, therefore, "will draw all men" — "into heaven itself."

Reader, will you believe Jesus Christ? Will you believe the venerable Paul? Be careful then how you pronounce the doctrine which asserts that Christ, who "tasted death for every man," — "gave himself a ransom for all," — and came "to save the world," — "will draw all men unto him," — "into heaven itself," — to be unscriptural and false. Pause and reflect, before you charge the holy Scriptures with falsehood.

VERBUM.

## THE CHRONICLE.

Be it our weekly task,  
To note the passing tings of the times.

GARDINER, FRIDAY, AUGUST 3, 1827.

ELECTIONEERING CONTESTS. Though it is not our province, and certainly not our disposition, to enter as a party into the electioneering contests of the day, but standing rather as "a looker-on in Venice," witnessing the strife and acrimony which are too apt to grow out of them, we may be permitted to express our deep regret, that the friends of different candidates for office should so generally think to advance the claims of their respective favorites, by attempting to heap odium and disgrace upon the characters of their rivals. Such a course appears to us to be wholly unbecoming the dignity of true republicanism. It is vulgar, ungenerous, censurable. Must then every citizen, who is presented to an intelligent public as a candidate for office, be called a knave or a fool by those who are not disposed to support him in preference to another? Is it never possible, that among candidates there is more than one intelligent and honest man? Every good citizen, every real friend to his country ought to set his face decidedly against that odious and degrading practice, which too generally prevails, of questioning the merits and abusing the characters of the different candidates for office. If we have a preference among them, let us say so; and give our reasons for that preference. At the same time let us treat others with all the respect to which they may be fairly entitled.

The characters of our great men, to whatever party they may belong, are public property. As such they should be protected and defended. It argues, a bad, we will say a dangerous, state of public sentiment, when virtue, talents and long services are to be abused and persecuted for no other reason than because they have made the possessors of them eminent men. We have men in this country of whom any nation might be proud — men of exalted talents, extensive learning, great experience and long tried integrity. — There are, we trust, many such. It becomes the duty of all good citizens to encourage, sustain and defend them. They are an honour to our country, and those who would undertake to degrade them, do but in fact degrade the American character.

We have thought that the disposition, of which we complain, prevails more at the North than at the South. There, if a citizen possesses ability and virtues, he is generally put forward. His constituents seem to take a pride in encouraging him, in defending his character from the attacks of his enemies and in putting the most favorable construction upon his public conduct. But if a citizen in some of our more northern States has talents and patriotism that bring him before the people as a candidate for the suffrages of his fellow citizens, there is at once a hue-and-cry raised. All who want the office themselves, or are too envious to see another exalted over them—and there are too many such—turn like adders upon him and strive to sting him to death. His virtues become vices. His talents are disputed; his merits are denied; and if he succeeds, with the office he obtains the enmity of a large minority of his fellow citizens. Under such circumstances, a man of ordinary modesty—and modesty and merit generally go together,—will not consent to be put upon the political rack-ground. He knows the "fiery furnace" he has got to pass through; he knows the reward is not equal to the labour of obtaining it, and he will choose rather to spend his life in quiet obscurity, leaving to others, more assuming, the dear bought and unsatisfactory honours of public life.

Under this state of things our country cannot but suffer. She is deprived of the services of many of her most amiable and faithful sons. In our opinion—if we may be allowed to express it—the only, or at least the most important, questions that should be presented when a candidate is proposed for public suffrage, should be in the language of Jefferson, "Is he honest? Is he capable? Is he a friend to his country?" If these questions can be answered affirmatively, as in most cases they undoubtedly can be, in relation to a number of candidates,—let us then inquire—"which one is the most so?" and as we conclude; so let us act. But above all things let us not, because we may prefer one, abuse the others.

SOMERSET AND PENOBSCOT. A convention in Penobscot county has nominated WILLIAM ALLEN, Jr. Esq. of Norridgewock, late Clerk of the Courts for Somerset County, as a candidate for Representative to Congress, at the approaching election. We learn also that

GEN. JEDEDIAH HERRICK of Hampden in Penobscot, who, we believe, received the largest number of votes in that county at the last trial, will also be a candidate for the same office. Both of the above named persons are gentlemen of talents, of integrity and of well known private virtues. Either of them would make a respectable and faithful public servant. By a rule, however, we believe it is the privilege of Penobscot to give the next representative to Congress—Somerset having the last. It is said that it belongs to that district to determine, by this election, the political majority of the representation of this State in the next Congress—so far as relates to a friendliness or hostility to the existing national administration.

Since the above was in type we learn that the account of a Convention, said to have nominated Mr. Allen, is a hoax—no such convention having been held.

YORK. A late county Convention in York has nominated HON. JOHN HOLMES, for Representative in Congress from that district. — RUFUS MCINTIRE, Esq. of Parsonsfield, has also been nominated in the Saco Palladium for that office.

THE SEASON. The crops of hay and grain are said to be very abundant throughout almost every section of the Union. The only complaint the farmers have to make is—want of convenient storage for the abundance, with which heaven has blessed the land. These are "hard times" truly. We have had excellent hay-weather in this vicinity ever since the haying harvest commenced.

HARRISBURG CONVENTION. The delegates to this convention were to have met on Monday last. We do not learn that any persons from this state have gone to Harrisburg. Mr. Everett, one of the Massachusetts delegates, is detained at home by sickness.

ITEMS. It is stated in the Georgia papers, that Mr. Crawford has accepted the appointment of Judge of the Supreme Court of that State, and that he is now on a circuit discharging the duties of his office.

Joseph Gales, Jr. Esq. one of the Editors of the National Intelligencer, has been chosen Mayor of Washington city.

Within the last 20 years, the city of Philadelphia has expended \$2,200,000 for the support of the poor.

A young girl has been tried in England for having, in a fit of religious insanity, hanged her brother, a child 7 years old, in hope of sending him to heaven. So much comes from a belief in an endless hell.

In 1790, Ohio had but 30,000 inhabitants. She has now 800,000.

A Yankee book pedlar caused a new title to be affixed to an old edition of Jaclin and Boaz, corresponding with Morgan's books, and sold them at 75 cents each.

A Mr. Ikler in Berlin, has lately endeavored to prove that there is a considerable error in our calculations of the Christian era. According to his calculations the birth of our Saviour happened six years earlier than has hitherto been assumed, and that consequently the present year is not 1827, but 1833. It is high time then that the seat of Government went to Augusta.

The slaves in Virginia give that State seven Representatives in Congress. The free white population of Virginia is only so much larger than the white population of Massachusetts as to entitle her to two more Representatives—and yet the former has nine more than the latter.

The white population of N. Carolina is not so great by 100,000 as that of Massachusetts, and yet that State has as many Congress men as Massachusetts.

The number of white inhabitants in S. Carolina is not so great as that of Maine by 60,000—but S. Carolina has two more Representatives in Congress than we have. The free population of Maine is about 300,000—that of Georgia only 189,000; and yet Georgia has as many Representatives as Maine.

Georgia, S. Carolina, N. Carolina, and Maryland, with an aggregate of one million of freemen send as many members to Congress save one, as all the N. E. States, with a million and a half inhabitants. If those States send 38, N. England ought in proportion to send 57. She has but 39. Is such a state of things equal? But such are the advantages of slaves to the southern States. And yet slaves do not vote. A white man at the south has a representative power greater by about fifty percent than a free man at the north has.

An Imposter. A young man from Mississippi, an itinerant Methodist preacher, says the Georgian Courier, calling his name William P. Ryan, but whose real name is Hiram Ryan, has married an amiable young lady in Georgia while, it is ascertained, he has a wife and two children living in Mississippi. The father of the young lady, publishes the villain, requesting editors to "lash the scoundrel naked through the world."

The Circuit Court of Common Pleas set in Belfast, the shire town of Waldo County, last week, for the first time.

COM. PORTER has returned to Key-West, and the Spanish squadron under Admiral Laborde, to his blockading station, off that port. The Com. was to be joined by several vessels

from Vera Cruz, and was in farther hopes of an additional force from Colombia; but whether any serious intention exists among the parties to fight a great fight with the royal Spaniards; or whether the return of the Com. to Key-West, is not a ruse de Guerre, to withdraw the protecting force of Cuba from its shore, in order to give a better chance to the Mexican privateers, in which the Com. is interested, for capturing the rich Spanish trade of the Havana. Complaints have been made to our government, from the authorities of Cuba, relative to the privilege, which has been allowed, or assumed of taking prizes into Key-West; but we have not heard whether they have been answered. It would appear to us, that the Spanish cruisers have the same right to enter our ports as those of the Mexicans, we standing neutral in their state of belligerency. If this is true, it would follow, that the Spanish Admiral may fairly claim equal privileges to those permitted to the Mexican Commodore, or seize them as the latter has done, and thus come alongside of his enemy, and destroy him, or keep him harmless in port.

Maine Inquirer.

GREECE. A Vienna paper gives the following letter of Lord COCHRANE, after the first battle in the Pirones, for the relief of Athens. It is dated at the port of the Piræus, April 20.

"To the Committee of the Government of Greece:—

"A battle, glorious to the Greek cause, has been fought to day. It was commenced by the marines, who were landed on the several points of the coast of the Peninsula (Munichia) and drove before them the enemies who were posted there. The land troops not willing to be surpassed in courage by the marines, also rushed on the enemy. While the Hydriots, and Speziots were making themselves masters of the enemy's position in the Peninsula, the troops advanced on the other side of the Pirones, whence, in this unexpected attack of the heroic courage of the Greeks, the Turks fled like a flock thrown into confusion. From this day begins a new era in the military system of Modern Greece. If every one believes to-morrow as all without exception, have behaved to-day, the siege of the Acropolis will be raised, and the liberty of Greece insured.

Other Intelligence, to the 25th April, state that his lordship was preparing to follow up his successes, by an attack of the Turkish besieging army, in their strong holds.

It would seem, from the above accounts, which may be deemed official, that the report of the entire absence of any Turkish troops, between Athens and the gates of Missolonghi, before received, was not authentic.—16.

FROM MEXICO. We learn by a passenger in the Tobacco, from Vera Cruz and Tampico that some events of interest had occurred in Mexico since the date of our former advices, but we have not been able to obtain the particulars. The Mexican Minister of Finance had been ordered to leave the country. He was to be immediately escorted to Vera Cruz, and was allowed but forty-eight hours to find a conveyance from that port. The Priest Arenas, who was concerned in the late attempt at insurrection, has been shot. We also learn that a great mercantile house in the city of Mexico, had failed, and was deficient to the amount of \$800,000, the creditors principally in Europe and the United States. N. Y. pa.

## MARRIED.

In Boston, Mr. Caleb Mosher, Jr. to Miss Elizabeth Sterry Billings, both of Providence. In Salem, Capt. Henry Towne to Miss Judith Stanfield. In Marblehead, Capt. Glover Broughton, to Miss Lydia Hooper, daughter of the late Hon. Nathaniel H.

## DIED.

In New-York, Dr. William Chambers—the inventor of the celebrated medicine for the cure of drunkenness.

In Boston, Mrs. Mary Harrington, aged 67. In Augusta, Widow — Ingraham, aged, 92. Mrs. Bailey, wife of D. P. Bailey.

In Sidney, on the 20th inst. Mrs. ELIZABETH WOODCOCK, relict of Mr. John Woodcock, aged 72. When the virtuous die, their memory is sweet to the recollection. This lady was a good woman; though her faith did not embrace the whole family of man, as the subjects of the Divine benignity; yet like many others, whose goodness outstrips the narrow bounds of their faith, she was the friend and benefactress of all without distinction. Her goodness was not in word, but in verity and deed. As a parent, she was affectionate and admonitory; as a neighbor, kind and obliging; as a Christian, exemplary and active; and it is but common praise, to affirm, she was, while living, highly esteemed, and, now dead, greatly lamented by all who knew her. The writer of this article has long lived a neighbour to her, and though he has often seen the forked tongue of slander thrust at many of those around her, still she has ever rode triumphantly secure from their ponderous darts, for he never heard her ill spoken of. This is no fiction. Let it be repeated—she was a good woman, and as such she calmly passed the iron gates of death, and her spirit is gone to reap full fruition of life and immortality in the presence of God and of his Christ.

"Farewell! thou lov'd and gentle one, farewell! Thou hast not liv'd in vain, or died for nought! Oft of thy worth survivors' tongues shall tell, And thy long cherish'd memory shall be fraught With many a theme of fond and tender thought, That shall preserve it sacred."

Mrs. Woodcock moved from Attleborough Mass. into Sidney upwards of 30 years ago, where she has a circle of family connections to mourn her exit in an honourable good old age. [Communicated by B. F. W.]

In Springfield, Pa. at the residence of her son, on the 5th ult. widow Eleahor Stephens, aged 70 years.

Mrs. Stephens has lived a life of usefulness—a life filled with the best acts of rational religion. From an early period of life, she began to search for herself after that truth which she afterwards found, joyfully embraced, and boldly professed. Her belief in the final restitution of all things, was not produced by hearing it preached, or by reading it in any other book save the scriptures. This faith was her faith before even knowing, that a sect of a similar faith existed. Alone she stood fearlessly confessing the good profession of her belief, before a gainsaying world, until others of a like precious faith arose to bear the cross with her. She has

lived to see the great prosperity of that religion to which she was so truly devoted. She has lived to see it rising up as a pleasant morning of heavenly light in the different countries in which she has sojourned. The prospect cheered her latter days, and was the most common topic of her conversation. Utica Mag.

## MARINE JOURNAL.

### PORT OF GARDINER.

FRIDAY, July 27.  
Arrived.  
Schr. Charles, Gouldsmith, Manchester.  
Sloop Rapid, Calif, Portland.  
SATURDAY, July 28.  
Arrived.  
Schr. Dutchman, Mary, Kinsman, Salem.  
Sloop Packet, Tappan, Manchester.  
Schr. Palestine, Lancaster, Dighton.  
Sloop Rainbow, Brewer, Ipswich.  
SUNDAY, July 29.  
Arrived.  
Schr. Two-Friends, Nickerson Dennis, Catharine, Mason, Boston.  
Primrose, Wyman, do.  
Cordeba, Baker, New-Bedford.  
Wm. Barker, King, Salem.  
Sloops Hero, Sutton Salem.  
Party, Laranus, do.  
Deborah, Swift, New-Bedford.  
Maria, Sherman, do.  
Caroline, do. do.  
Elizabeth, Sweet, Ipswich.  
Schr. Mind, Weymouth, Salem.  
Hero, Kimball, do.  
America, Day, do.  
Sloop Caroline, Sautter, Barnstable.  
MONDAY, July 30.  
Arrived.  
Brig Caroline, Phiney, Dighton.  
Schr. Forester Byram, Boston.  
Sailed.  
Sloop Eunice, Perry, Sandwich.

## Good Articles FOR FAMILY USE.

JUST RECEIVED BY  
**M. BURNS,**

A Quantity of  
**GOOD GENESSEE FLOUR.**

ALSO  
**GOOD WESTERN CHEESE**

—LIKEWISE—  
**VINEGAR,**

OF EXCELLENT QUALITY.

Genuine LEMON SIRUP and BRANDY SHIRUP.

A COMPLETE ASSORTMENT OF

**ESSENCES,**

In Vials, of from 1 to 4 oz.

**SALT PORK, BEEF AND FISH.**

Of good quality, constantly for sale.

M. B. Has also just received, a new and complete assortment of

**W. I. GOODS AND Groceries,**  
ENGLISH & AMERICAN  
**GOODS,**

**CROCKERY**

**AND**  
**Hard Ware, &c.**

AND SO FORTH.

Comprising the usual variety—all of which will be sold cheap for CASH.

☞ Fresh **HOPS** for sale as above.

Gardiner, August 3.

## New Store.

THE Subscriber has taken the Store recently occupied by Mr. Harvey Gay on the corner nearly opposite the Stone Grist Mill, and offers for sale a good assortment of

**W. I. ENGLISH AND AMERICAN GOODS AND GROCERIES,**

Comprising as good an assortment of such articles as is usually found in similar stores, all of which will be sold on the most reasonable terms for cash, approved credit, wood, bark, and country produce generally.

**CASH,**

At a fair price will be paid for FLAXSEED.

WANTED by the subscriber, 500 cords of Hemlock Bark.

The subscriber also intends to keep constantly for sale a complete assortment of Sole, Harness and Upper Leather, Morocco, Lining, and Binding skins, Wool, &c. &c.

Gardiner, August 3.

## ADDITIONS.

**JOSEPH B. WALTON**

HAS just made considerable additions to his former stock, making his assortment of

**GROCERIES, MEDICINES, &c.**

nearly complete. Swain's Panacea, for the cure of Scrofula of which so much has been said; the celebrated Indian Extract, for the cure of Coughs and Consumption; Anderson's Cough Drops; Balsam of Life; Croton Oil and Pills; Davenport's Pills; Lee's Pills; Jarvis' Pills; Dean's Rheumatic Pills; Thompson's Eye Water; Godfrey's Cordial Liquid and Concrete Opodeldoc, are among the Patent Medicines just received.

July 30.

## LOOKING GLASSES.

GILT AND MAHOGANY

FRAMED LOOKING GLASSES.

ELEGANT and CHEAP, for sale by J. D.

ROBINSON.

May 25

## OLIVER'S CONVEYANCER.

JUST PUBLISHED.

AND FOR SALE AT THE GARDINER BOOKSTORE

**PRACTICAL CONVEYANCING.**

A SELECTION of FORMS of General

Utility with notes interspersed. Second edition. By B. L. OLIVER, Jr.

June 8, 1827.

**BOOK AND JOB PRINTING,**

EXECUTED in the neatest manner, and with despatch, at the Intelligencer Office.



## POETRY.

## [From the American Sentinel.]

## RECOLLECTION OF CHILDHOOD.

How often I think on the scenes of my childhood,  
The meadows and fields where the wild flowers  
grew;  
The orchards, the pond, the glade, and the wild  
wood,  
And the social delights that my infancy knew.

The dew-spangled lawn, & the green grassy meadow,  
The corpse where the birds warbled sweetly their  
lay;  
Where oft in the wide-spreading tree's samplingshadow,  
We felt the sea breeze in the heat of the day.

I remember the road, with its winding and turning,  
The green living hedgerow that skirted the way;  
The field it enclosed where the brick-kiln was burn-  
ing,  
And the pits where they dug up the smooth yellow  
clay.

And I have not forgot when a storm was coming,  
The hoarse rumbling noise of the waves of the sea,  
The old hollowed log where the partridge was drum-  
ming,  
And the woodpecker pecking the hollow oak tree.

I remember the old-fashioned mansion we lived in,  
With the bay, and the beech, and the ocean in  
view;  
The swamp and the brake, where the singing birds  
built in,  
And the tree by the lane where the thorn apples  
grew.

In that old-fashioned house, in this loved situation,  
With small panes of glass, and the clean oaken  
floors;  
Content was our lot, and no fear of invasion,  
Not a bar, nor a lock, nor a bolt to the doors.

But what was the cause of that tranquil enjoyment,  
Not the house, nor the fields, nor the prospect so  
rare;  
Not the orchards, nor pond, nor rural employment,  
But the dearly loved friends of my bosom were  
there.

And the day that we parted, the heart-rending an-  
guish  
No pen can describe, neither pencil portray;  
To me all the beauties around seemed to languish,  
And all the gay scenes quickly faded away.

Those transient enjoyments how fair and how fickle,  
They spring up and bloom like the flowers in May;  
But trouble and care thrust in the sharp sickle,  
They're cut down, and wither, and die in a day.

But the joys of the faithful are ever increasing,  
Their course is celestial, their Author divine;  
In the truth they rejoice, and their prospects are  
pleasing,  
In glory and beauty forever to shine.

## MISCELLANEOUS.

[We have an interesting story about the  
Indian War in which the early settlers of  
Plymouth Colony were engaged, that for  
some time past we have designed to present  
our readers—trusting it will be acceptable  
to them. It was written by an early friend  
and acquaintance of the editor of this paper,  
Joseph Ripley Chandler, Esq. who is now edi-  
tor of the United States Gazette printed in  
Philadelphia, for which paper it was origi-  
nally communicated by the author, then a dis-  
tinguished correspondent for its columns.  
Perhaps the account is more interesting to  
the editor of the Intelligencer from the fact,  
that the place where the events mentioned in  
it transpired, is his native town; that his youth-  
ful footsteps often visited the principal places  
therein described; that he is an acquaint-  
ance, and indeed a relative, of some of the  
descendants of the persons who figures in the  
account, and that it was written by one with  
whom he has passed many innocent and  
happy hours. Still, however, making all  
these allowances, we cannot but believe that  
the story, so happily told as it is, will be found  
to possess sufficient interest to engage the at-  
tention of our numerous readers.]

## NEW ENGLAND WAR.

MESSRS. EDITORS—More than a year  
ago, I commenced a series of essays in  
your paper, which I continued to a fifth  
number, and adopted for my caption, New  
England Superstition, as the subjects of  
my communications, were drawn from a  
single county, and indeed the scene with  
a solitary exception, laid in one village;  
I might perhaps have adopted a less im-  
posing title—though many of the super-  
stitions to which I alluded may be traced  
in almost every state and county in New-  
England—nor do I believe that a son or  
daughter of the pilgrims, is one farthing  
the worse for not ridiculing what their fa-  
thers professed to believe.

But, a few of the good people of Plym-  
outh either mistaking the author, or not  
appreciating his motives, have taken um-  
brage at my humble and well meant de-  
claration of the superstitions which haunt-  
ed their nursery, and which perhaps influ-  
enced their fathers conduct—and they cry  
out against me as if I would reveal the  
nakedness of their land—God forbid—  
there is not a rod of their unproductive  
soil that I have not trodden with delight  
and over which I do not even now, stray  
in my daydreams of youthful joy. I shall  
never perhaps behold these scenes again,  
or mingle with those that rendered them  
endearing—but let me not forget the de-  
light which I have known there—The re-  
verence with which I have looked down  
upon the rock which first received the pil-  
grims' foot—nor the awe with which I ga-  
zard upwards towards the simple enclosure  
round the tomb of a Robbins—and even  
at this distant period, when time is sprin-  
gling my locks, and age chilling my blood,  
a glow of delight comes over in the re-  
miniscence of those scenes and their last-  
ing impressions.

Perhaps no portion of the inhabited part  
of our extensive country, is so little known,

as Plymouth county, in Massachusetts—  
there is indeed but little to invite the cu-  
pidity of the avaricious, or turn the vota-  
ries of pleasure to this insulated tract.  
But the historian, the poet and the anti-  
quarian, it invites to a feast beyond the  
ability of any other equal extent of our  
Union to furnish—Yet, how few have  
thought their labor would be repaid by  
searches in this field of real adventures.

The place consecrated by the arrival  
of our forefathers and in which their de-  
scendants yet bear their names, and re-  
tain much of the simplicity of their man-  
ners must be interesting to all.

This too with its vicinity is the scene  
of many wars which were carried on with  
the aborigines of the country, and there  
is scarcely a field that does not bear some  
mark of its former owner's occupation.  
How frequently have I followed the plough,  
to collect the heads of arrows, and pieces  
of pottery which once belonged to the re-  
al "lords of the soil"—they have been  
swept away with the besom of civilization  
it is true, but every field and almost every  
rock is eloquent in praise of their inge-  
nuity, perseverance and courage. I re-  
member as a number of laborers were em-  
ployed in a field, near Plymouth raising  
by means of levers a large rock, they dis-  
covered beneath the ponderous object of  
their exertions, a complete cabinet of In-  
dian implements of war and domestic use—  
flat stone, spades curiously wrought for  
digging, stone hatchets, large pots, made  
of a peculiar argillaceous earth, and filled  
up with spear heads, bows of different  
sizes, now nearly decayed, and large bun-  
dles of arrows, rendered useless by time  
and the humidity of their place of deposit;  
in the progress of their labors several of  
these cabinets were discovered, one or  
two of which I still retain in my posses-  
sion.

As I was exhibiting these specimens of  
Indian skill in the evening to several visi-  
tors, the conversation naturally turned  
towards the beings who had once rendered  
themselves so formidable by their use of  
these weapons; and the usual number of  
anecdotes of Indian warfare were related.  
There is one story, said an old man, who  
had in deference to his betters, as he said,  
previously held his peace, which I remem-  
ber was current in my boyish days and  
which has a distinct and immediate rela-  
tion to neighbor \*\*\* whose cider we are  
now drinking. "Fill this pitcher a-  
gain," said my father to the boy in attend-  
ance. My mother despatched a girl to  
hear the prayers of two small children,  
and having counted off the stitches for a  
pair of substantial stockings, set herself  
to an evening's work. Having drank a  
quart of cider at a single draught, and fol-  
lowed it with his usual apologetic epilogue,  
"I was extremely dry," the historian of  
the evening narrated the following simple  
tale, which has little to recommend it, but  
its truth.

"Not long after the settlement of this  
part of the state, by our forefathers, the  
white inhabitants became embroiled in  
several quarrels with the Indians who  
charged the Christians with encroachments  
upon their territories. As these charges  
were not made in any regular or legal  
form, nor indeed in the hearing of any of  
the superiors of the English, but only em-  
itted in occasional growls, or given vent  
to by some inebriated son of the forest,  
the colonists could of course employ with  
those dissatisfied savages none of that  
species of argument for which they were  
so famous, and that they draw from the  
sacred writ, which they conceived author-  
ized the dispossession of the Indians from  
their land by the possessors of gospel  
truth as much as it did the followers of  
the Mosaic dispensation, in their successful  
encroachments upon the idolatrous Cana-  
nians. Not being able I say to quote  
chapter and verse of the great commission  
to their dingy neighbors—who might have  
even doubted the application of the Jew-  
ish invasion to their own particular case,  
on account of some trifling discrepancy in  
time and place, our venerable forefathers  
thought themselves authorized to use other  
means of convincing their squallid  
brethren of the forest, which means too,  
they thought were equally authorized by  
the canons of their faith.

In such a situation of affairs, with much  
cause for mutual recrimination, it is not  
strange that things went from bad to worse.  
The increase of the white population, who  
always clung to the sea board, necessarily  
excluded the natives from a free exercise  
of their rights of fishing—a privilege the  
more necessary to them, as the forest af-  
forded but little game—many of the large  
streams near the bays were dammed up  
for mill sites, thus excluding the regular  
ascend of migrating fish, shad and herring  
—the salmon did not frequent their  
streams. Rum had also been introduced  
among the savages with its accustomed  
effects—some of their best warriors from  
an habitual use of this deleterious liquor,  
had become listless and stupid when not  
under its influence; and when intoxicated,  
which a single glass would effect, they  
were ripe for every species of madness  
and as ready to turn their weapons against  
a friend as enemy—this last was a fruitful  
cause for disputes among the red and  
white men of Plymouth Colony. The ne-  
cessity for punishing these outrages ap-  
peared obvious to the whites, and summa-  
ry vengeance was again taken by the In-  
dians. In this state of things the natives  
became alienated from the whites, and  
seemed only to seek opportunities to a-  
venge themselves of the injuries which  
they believed themselves suffering by the  
encroachments of the colonists—The lat-  
ter found it necessary to guard against  
their bloody neighbors, by the best means

in their power; and accordingly those who  
lived at a distance from the chief settle-  
ments associated themselves, built a sin-  
gle house large enough for their several  
families, and barricading it with high pal-  
isado fence, was generally able to resist  
the attacks of their enemies—although  
their fields of corn and even their cattle  
were exposed, and often fatally, to the  
miserable vengeance of their foes—nor  
was this all—whoever was beyond the lim-  
its of the garrison, as they called their  
fortified house, was hourly exposed to the  
most imminent danger from the Indians,  
who have been known to lay a whole day,  
concealed in a thicket for the sake of  
scalping a child who might pass that way  
in search of the cattle. So that scarcely  
a week passed without some family being  
called to bewail a father, son or daughter,  
butchered by the cold vengeance of their  
insidious enemy.

In a house, garrisoned as I have already  
described, about three miles north of what  
is now Plymouth, and about half a mile  
from the shores of the bay, dwelt several  
families descended from the early Pilgrims.  
The names of all but one are yet borne by  
their numerous descendants, who now  
either till in quiet the fair and somewhat  
fertile fields which were then undivided  
parts of an interminable forest, and extend  
their course of fish flakes along a shore  
which at that time was claimed by people  
who could show neither charter nor deed  
for their wide possessions.

[TO BE CONTINUED.]

## THE SAILOR'S FUNERAL.

The following is extracted from the  
manuscript journal of a sailor, who served  
on board his Majesty's frigate Crescent,  
but died lately at Ravenna:

We had cruised for six days off cape  
Formosa, and death had begun his rava-  
ges. A sickly languor prevailed among  
our men—their usual lightness of heart  
and vivacity seemed to have fled them,  
they sat in groups on the fore-castle, smok-  
ing in silence, or listening to the narrative  
of deaths on board of other vessels, which  
had been on the same station. We en-  
deavoured to divert their melancholy by  
different amusements, but it would not do;  
the number of our sick list was increasing,  
and the low muttered inquiries after the  
dying, were always accompanied by an in-  
voluntary shudder. We committed, in  
one night, two to the waves; but as they  
had been ill ever since we had left Ascen-  
sion, we paid not so much attention. The  
gun-room had always been healthy, but on  
the Sabbath morning, (it was our first  
Sabbath on the coast of Africa) poor Bury  
complained of head-ach and dizziness—  
his fair face had already turned sallow;  
and when he expressed his determination  
of retiring to his hammock, there was a  
settled gloom on every countenance. I  
remembered, as the event of yesterday,  
when he came on board at Portsmouth.—  
He had just completed his eighteenth year  
—his heart was light and his hopes were  
high; and when he stepped on the quar-  
ter deck in his uniform, I am sure there  
was not a finer fellow in all his Majesty's  
service. How affectionately his aged fa-  
ther bade him farewell—the tears stood in  
the old man's eyes, as he said, "James, I  
know that you will not forget your duty to  
man, forget not your duty to God." They  
will never meet! I went to ask him how  
he felt, but he knew me not; his eyes  
were wild; his reason was eclipsed; the  
sun was setting, and the night had a most  
ominous appearance. I went to see him  
again, but his eyes were closed—the strug-  
gle was over—his spirit had fled to God  
who gave it! Few preparations can be  
made for a funeral on board of a ship.—  
The bell tolled; and there was not a sail-  
or who was not on deck, save those who  
heard the sound as the warning that the  
same bell would soon toll to assemble their  
comrades to commit to the sea their re-  
mains. The night was dark and lower-  
ing; yet the lightning, which flashed vivi-  
dly across the vessel, showed every ob-  
ject most clearly; a paleness and stillness  
was seated on the faces of the crew, and  
many a wistful look was cast towards the  
gangway, in mournful anticipation of the  
corpse. "I am the resurrection and the  
life!" There was a thrill went through  
every heart as these words were uttered;  
a shuddering hysterical sort of sigh was  
the response. Inclosed in his hammock,  
his corpse was laid on the grating. The  
service proceeded—I heard a splash in  
the waters!—I could contain myself no  
longer—I rushed into the gun-room.—  
There is a moment when this world seems  
little, and its joys transitory baubles;  
there is a moment when the soul feels it-  
self affianced to objects more sublime than  
nature can afford; there is a moment  
when all the treasured sophistry of the  
past life, and all the infidel cavillings which  
have hampered our energies, vanish like  
cobwebs before the breath of the wind,  
and the soul asserts its claim to a nobler  
sphere; and that moment is when we re-  
tire from the world and follow a dear de-  
parted friend—not to the untrodden floor  
of the ocean—not to the darkness of the  
grave—but whither? ay to the glories of  
Heaven! And the heart beats highest, yet  
sounded, when we feel assured, that, ran-  
somed by the Saviour's blood, "he walks  
in white robes, and celebrates in never-  
dying strains, the praises of his Redeemer  
God."

## VANITY.

Our vanity often inclines us to impute  
not only our successes, but even our dis-  
appointments, to causes personal and  
strictly confined to ourselves, when never-  
theless the effects may have been remov-  
ed from the supposed cause, far as the

poles asunder. A zealous and in his way  
a very eminent preacher, happened to miss  
a constant auditor from his congregation.  
Schism had already made some depreda-  
tions on the fold, which was not so large,  
but to a practised eye, the reduction of  
even one was perceptible. "What keeps  
our friend farmer B. away from us?" was  
the anxious question proposed by the vigi-  
lant minister: to his clerk, I have not seen  
him among us these three weeks; I hope  
it is not Socinianism that keeps him away."  
"No, your honour," replied the clerk, "it  
is something worse than that." "Worse  
than Socinianism! God forbid that it  
should be Deism." "No your honour, it  
is something worse than that." "Worse  
than Deism! Good Heavens! I trust it is  
not Atheism." "No, your honour, it is  
something worse than that." "Worse  
than Atheism! impossible; there is noth-  
ing worse than Atheism." "Yes it is,  
your honour—it is RHEUMATISM."

Northern Star.

## A BOOK FOR

## CARPENTERS.

JUST Published by P. SHELDON Gardiner and  
RICHARDSON & LORD Boston, an  
Introduction to the Mechanical principles  
of CARPENTRY.  
By BENJAMIN HALE.  
PRINCIPAL OF GARDINER LYCEUM.

## EXTRACT FROM THE PREFACE.

"When the Trustees of the Gardiner Lyceum had  
determined, a year or two since, to add to the regu-  
lar classes, admitted annually, several winter classes  
to continue for a few months, for the benefit of  
those young men, whose circumstances would not  
permit them to devote any considerable time to  
study; it devolved upon the Author of the follow-  
ing pages to mark out for each of these classes, a  
course of study, which would be appropriate and  
not too extensive for the time allotted to them.

It was while fixing upon a course for the winter  
class in Carpentry and Civil Architecture, that the  
design of publishing this book suggested itself to  
him. He could find "books of lines" sufficient  
as at no loss for exemplars of the "orders," could  
easily provide for instruction in practical geometry  
and drawing; but knew of no book which ap-  
peared to him suited to instruct young men, who had  
made no advances in mathematics, beyond arithme-  
tic and the simplest elements of geometry, in Car-  
pentry, as "a branch of mechanical science."

The plan of this Introduction is, to give, in the  
first place, some knowledge of the Strength and  
Stiffness of Timber as the foundation, both of the  
science and art of Carpentry. In the part of the  
work, the principles are deduced directly from a  
comparison of well conducted experiments; a meth-  
od, which, while it is the most satisfactory to prac-  
tical men, and the only intelligible one to those,  
who are not skilled in mathematics, is also the most  
safe. This part is followed by an elementary view  
of those doctrines of the statical equilibrium, which  
are particularly applicable to constructions, and  
which shew the strength of timber, as it depends  
upon position, and in this part of the book the Au-  
thor has taken occasion to introduce most of the sim-  
ple mechanical powers. The principles of equi-  
librium are next applied to the constructions of Roofs  
Domes and Partitions, and the book ends with an  
excellent chapter from Tredgold, on scarfing joints  
and straps.

The book is an octavo, of nearly 200 pages, and  
contains about 100 cuts among which are many de-  
signs for framing roofs and domes. Price, \$1.50  
cents only.

For sale wholesale and retail by the publishers,  
and by the Booksellers in the principal towns and  
cities.

## THE ARTIST.

## A LITERARY GAZETTE.

EMBELISHED WITH SPLENDID ENGRAVINGS,  
AT ONE DOLLAR YEARLY.

THIS work is devoted to Science, Literature,  
and the Arts. It contains choice Tales, Essays,  
Anecdotes and Poetry, both Original and Selected,  
and a variety of valuable miscellaneous reading,  
such as will make it agreeable to every literary  
reader. It is published every other Saturday, on 8  
large quarto pages, with fine paper, and entirely  
new type, by ELWOOD WALTER, at No. 71  
Market-st. Philadelphia, at the very low price of  
one dollar per annum, in advance. The first num-  
ber, published on the 5th of May, is embellished  
with a correct and finely engraved portrait of Meri-  
weather Lewis, Esq. the explorer of the Missouri.  
The embellishments to the Artist are by the best  
artists, and neither labor nor expense will be spared  
to make it valuable and interesting. The patron-  
age bestowed is beyond all expectation. The de-  
mand for the work already enables us to print an  
edition of not less than fifteen hundred copies. Fur-  
ther subscriptions will be gratefully received at  
this office, where the work may be examined. All  
orders must be paid, and accompanied by a  
year's subscription.

## THE PROTECTION

## INSURANCE COMPANY,

OF HARTFORD, Connecticut, offers to in-  
sure Houses, Stores, Mills, Factories, Barns,  
and the contents of each, together with every other  
similar species of property.

## AGAINST LOSS OR

## DAMAGE BY FIRE.

The rates of premium offered, are as low as those  
of any other similar institution, and every man has  
now an opportunity, for a trifling sum, to protect  
himself against the ravages of this destructive ele-  
ment, which often in a single hour sweeps away the  
earnings of many years.

The course the office pursue in transacting their  
business, and in the adjusting and payment of losses  
is prompt and liberal. For the terms of insurance  
application may be made to the Agent, who is au-  
thorized to issue policies to applicants without delay.

GEO. EVANS, Agent.

Gardiner, Jan. 5, 1827.

## E. H. LOMBARD,

## AGENT TO THE

## PROTECTION

## INSURANCE COMPANY,

IS DULY AUTHORIZED TO TAKE

## MARINE RISKS,

FOREIGN and Coastwise. Rates of premium  
as low as in Boston or elsewhere. Policies is-  
sued without delay, upon application to said Agent  
at Hallowell.

April 27.

## HOUSE AND LAND

## FOR SALE.

TO be sold a convenient Dwelling House, situat-  
ed on the north side of the Cobussene Stream,  
in Gardiner, two stories high, with the land adjoin-  
ing, being about one acre; recently occupied by  
Capt. John O. Craig. The situation is eligible.  
Terms liberal.—Price low. Apply to JOSEPH  
SOUTHWICK, Vassalborough, or GEO. EVANS  
Gardiner.

## WINTEROP

## FEMALE ACADEMY.

FALL TERM of study in this Seminary to  
commence on the first Monday in August.  
July 13.

## NEW ARRANGEMENT.

## STEAM BOAT LINE

From Boston to Portland, Lath and

Eastport.

## EASTERN ROUTE.

THE LEGISLATOR leaves Boston on Tuesday at  
5 a. m. and arrives at Portland same day, eve-  
ning, proceeds on to Bath, where she arrives on  
Wednesday morning.

The PATENT leaves Portland on Tuesday at 9  
p. m. will touch at Owl's Head and Belfast, and ar-  
rive at Castine Wednesday afternoon.

The PATENT leaves Castine on Wednesday, 6 p.  
m. will touch at Cranberry Islands and Lubec and  
arrive at Eastport on Thursday afternoon.

## WESTERN ROUTE.

The PATENT leaves Eastport on Friday, at 3 p.  
m. will touch at Lubec, and Cranberry Islands, and  
arrive at Castine Saturday noon.

The PATENT leaves Castine Saturday, 4 p. m.  
will touch at Belfast, Owl's Head and Boothbay,  
Bath Sunday forenoon, and arrive at Portland, same  
day evening.

The LEGISLATOR leaves Portland on Sunday, at  
9 p. m. and arrives at Boston Monday forenoon.

## IN ADDITION TO THE ABOVE.

The LEGISLATOR will leave Bath on Thursday at  
11 a. m. and arrive at Portland same day evening,  
and leaves Portland 9 p. m. and arrive at Boston,  
on Friday forenoon, leaves Boston Saturday, at 2 a.  
m. and arrives at Portland same day evening.

A line of Steam Boats runs from Bath to Gardi-  
ner, Hallowell and Augusta, on the Kennebec riv-  
er, also from Eastport to Robbinston and Calais, on  
the St. Croix river. Likewise from Eastport, to St.  
Johns and Fredericton, N. B. in connexion with  
the above line.

For Passage or Freight please apply to CHAS.  
BROWN, General Agent, head of Tilton's wharf,  
or at Andrew J. Allen's Stationary Store, No. 74,  
State-street.

## FARE.

From Boston to Portland,	\$5 00
" " to Bath,	6 00
" " to Portland to Bath,	1 50
" " to Owl's Head,	3 00
" " to Belfast,	4 00
" " to Castine,	4 50
" " to Lubec and Eastport,	7 00
" " Belfast to Eastport,	5 00
" " Castine to "	4 50
" " Lubec and Eastport to Bath,	4 50
" " Castine to Bath,	6 00
" " Belfast to "	3 00
" " Owl's Head to Bath,	2 00

Boston, May 23.

## CURE FOR DRUNKENNESS.

JOSEPH B. WALTON has received a recipe  
for the preparation of the Medicine which has  
been so successful in the cure of the above terrible  
disease. A disease which in its progress destroys  
all that is valuable in man, and which in millions  
of instances has occasioned premature and miserable  
death.

Application for the above Medicine may be  
made ANONYMOUSLY or otherwise.  
June 22

## NOTICE.

NOTICE is hereby given that an adjourned meet-  
ing of the proprietors of

## LOGS,

on the Kennebec and Dead Rivers, will be holden  
at Dow's Tavern in Waterville on the first Monday  
of August next, at 10 o'clock A. M.

GEORGE SHAW, Secretary.

Gardiner, July 5, 1827.

## BOOKS, STATIONARY,

## AND PAPER HANGINGS,

CONSTANTLY FOR SALE BY

## P. SHELDON,

AT THE GARDINER BOOKSTORE.

A COMPLETE assortment of SCHOOL and  
CLASSICAL BOOKS, wholesale and retail,  
at the lowest prices. Also, writing, letter, and wrap-  
ping PAPER, at the manufacturers' prices; and a  
complete assortment of ROOM PAPERS, from 20  
cents, to 150 cents per roll. A great variety of  
Gilt, and other fine Cutlery. Quills, by the  
M. very cheap. SLATES per dozen, &c. Combs,  
Mathematical Instruments, Scales, &c. &c. com-  
prising as complete an assortment of articles as can  
be found in any similar establishment, and at the  
lowest prices.  
Gardiner, January 5.

## AETNA

## INSURANCE COMPANY.

J. D. ROBINSON.

AGENT for the AETNA INSURANCE COM-  
PANY, of Hartford, Connecticut, offices in  
Insurance

HOUSES, STORES, MILLS, FACTORIES, BARNs,  
and their contents, against loss or damage by

## FIRE.

The rates of premium are as low as those of any  
other similar institution, and the adjusting and pay-  
ment of LOSSES, as prompt and liberal.

For terms of Insurance, application may be made  
to the above AGENT, who is authorized to issue pol-  
icies to applicants without delay.  
Gardiner, May 25, 1827.

## TO BE SOLD

AT Public auction on Saturday the 4th day of  
August next, at 4 o'clock P. M. all the mate-  
rials excepting the stone in the house now occupied  
by E. M. Leelan as a tavern, to be removed from the  
spot between the 12th and 22d of August.

Spoken on the premises.  
Terms. Approved endorsed notes, payable one  
half in 6 and one half in 12 months, with interest.  
July 21.

## NOTICE.

WHEREAS, my wife Betsey has left my bed  
and board, and otherwise conducted in a very  
unbecoming manner, this is to forbid all persons  
harboring or trusting her on my account, as I shall  
pay no debts of her contracting after this date.

DARIUS ANDREWS.

Gardiner, July 21.

## FRESH GOODS.

JUST received a Fresh supply of New Goods,  
which can be bought Cheap for CASH.  
Gardiner, July 13. E. G. BYRAM & Co.

## WANTED.

A S. AN Apprentice to the Wood Turning and  
Screw Cutting business, an active Lad from  
12 to 15 years of age, who can be well recom-  
mended.  
WM. C. PERKINS.  
Gardiner, July 13, 1827.

## WESTERN CHEESE.

JUST received by the Subscriber, a quantity of  
Western Cheese of a good quality, which will  
be sold very low.  
N. BURNS.  
July 20.

## WAGGON FOR SALE.